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THE Garrisonian Abolition Convention honoured the
 ————— yesterday with several hours of unequalled

For the remainder of the Garrisonian party, the strong-
minded women, and the professional humanitarians, who
win their daily bread by injuring the noble cause they
profess to serve, we have no feeling but of ridicule and
contempt. It is useless to meet them with argument,
they are not worth treating with pity. One of the
eccentricities is a key to their whole character—the near-
well-behaved man comes to their professed anti-slavery
doctrines, the more virily they abuse him.—*Traveller.*

on was not very fully attended, probably owing to the necessity of obtaining a further supply of physical fuel.

6. Resolved, That we never will
 All of which resolutions were adopted *nem. con.*, except
 our reporter wishes to add the following, but fears
 for his personal safety :—
 7. Resolved, That Mercury may just as well say
 "talaria," and wear brogans during the rest of his
 natural life,—that the Traveller is now the organ of the
 "lunderer," and that all one-horse gods and goddesses are
 required to make room for the celestial incumbent.
 Our reporter left the Convention, with its various for-
 engers upon its respective noses, considering what con-
 be done for P. P., versus the New York Tribune and
 the Boston Traveller, while Mr. Garrison was occupying
 the platform.—*Traveller.*

ANTI-SLAVERY CONVENTION.

WILLIAM LLOYD GARRISON, Abby Foster and Wend Phillips were the speakers who addressed the Convention at the Melodeon in the evening. The hall was well filled with a gay and brilliant audience, rainbow-like in its brilliancy and delicate gradations of its colours. Mr. Garrison discussed the relations of the American Church to the Anti-Slavery Society, and discussed without taint "dis" the former. He characterized the Church as mean, base, bad-hearted, wicked, incompatible and cowardly. He bade his auditors give no more money (and needless piece of advice) to the various organizations cooperating with the Church, such as the Missionary

travellers. Orthodoxy has stood up the straighter for to
ridicule. The Traveller has added another lanel to
haplet. It has been damned by Garrison, and consign
to infamy by Phillips. What more is needed? Veri
quantum, suff.—Traveller.

POINTS OF LAW IN THE DRED SCOTT CASE

10. The plaintiff having admitted, by his demurrer to the plea in abatement, that his ancestors were imported from Africa and sold as slaves, he is not a citizen of the State of Missouri according to the Constitution of the United States, and was not entitled to sue in that character in the Circuit Court.

11. This being the case, the judgment of the Court below, in favour of the plaintiff on the plea in abatement, was erroneous.

II.

1. The Territory thus acquired is acquired by people of the United States for their common and equal benefit, through their agent and trustees—the Federal Government. Congress can exercise no power over the rights of persons or property or of a citizen in the Territory which is prohibited by the Constitution.

2. Congress have no right to prohibit the citizens

Kenney way, said, good-naturedly, "Oh, no, I save over here to dine with my friend, the Rev. Mr. S. A crowd collected around them, and Gaines thrust his fist against Mr. Jolliffe's breast, and into his face, using violent and insulting language at the same time, evident with the design of provoking Mr. Jolliffe to some show of violence. Mr. Jolliffe, however, walked on, surrounded the hooting crowd, beyond the Madison House, and finally went into Timberlake's store for protection.

Timberlake made some show of dissuading Gaines, and even holding him, but seemed very glad when he got Mr.

The truth of this assertion the *Enquirer* will probably not deny. The American Church long ago settled the fact that dancing was a sin, and every year its ministers

Doubtless the *higher law* doctrine involved in

conviction of duty.* In a communication that may be found on another page, a valued friend and correspondent suggests one of the modes by which our contumacious encouragement may be withdrawn from the supporters of slavery and its necessary attendant, the slave trade.

Is there not danger that we who have sat in judgment upon the world in this matter, may have the world's righteous judgment turned upon ourselves? "She that is more blameless than I," was the language of the rejected Judah, towards one of whom he had said, "By the way, I have found and let her be burnt." What an impression

cognition and countenance. We are here, in their
ment, rather as disturbers of the peace, and not w
posed toward religion, and only to bring railing a
tions against the Church, and to decry the ministry
that, if the New England Convention were to be b
ment, with a religious War in view, would the

If this be so, then it is the religious sentiment of

with a form of religion deemed essential, in its propagation and in its universal prevalence, to the redemption of the world from all its iniquity. What if it had been of no use? What if orthodoxy had been exceptional in its wisdom, instead of heterodoxy? What if Unitarianism Universalism had everywhere held mastery over the religious faith of the nation? Then it might have plausibly said, on the side of the Orthodox believer, "growth of slavery comes of extinguishing the fire of benevolence; it comes of pronouncing the devil to be man's friend; it comes of not believing in the atonement of Christ."

to mean nothing, by saying, "the cause of true righteousness, in all their departments." What does mean? It does not mean anti-slavery; it does not mean that the slave ought to be set free; it does not mean that the slaveholder is a sinner of the first rank, and ought to be called instantly to repentance. It is using language

The third resolution is as follows :

"But," says the resolution, in continuation, "that moral duties which grow out of the existence of, as well as those moral evils and vices which it is to promote, and which are condemned in Scripture so much deplored by *evangelical* Christians [just though other Christians do not deplore any of things!], undoubtedly do fall within the province of Society, and can and ought to be discussed in a fraternal and Christian spirit." What are the "moral duties growing out of the existence of slavery?" is any

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